SOCIO CULTURAL FACTORS FOR PARTICIPATION IN AND ATTITUDE TO COMMUNITY DEVELOPMENT IN OKE-OGUN AREA OF OYO STATE, NIGERIA

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Oluremi O. ADEYEMI & O. A. FAWOLE
Department of General Studies, College of Education,
Lanlate, Oyo State

Abstract
This study investigated the influence which social and cultural factors have served as determinants of the level of awareness of social institutions, social practices, attitudes to and the degree of perception of the people of Oke-Ogun in Community Development. Sample size of 240 respondents was chosen through simple random sampling technique. The study adopted the survey research method. Interview schedule and structured questionnaires were also used in data collection. Three hypotheses were postulated and tested at 0.05 level of significance. The data collected were analysed using frequencies, percentage counts, t-test, chi-square and ANOVA. Results of the findings of the study showed that there were significant differences in the three hypotheses tested, hence the hypotheses were not accepted. Major findings showed that social and cultural factors largely determined the level of awareness and involvement of people in Oke-Ogun Area of Oyo State in Community Development. The findings revealed that people in Oke-Ogun are socially and culturally pre-disposed to community spirit, test work and communal progress. Based on the findings, it was recommended, among other things, that social and cultural institutions which bind

the Oke-Ogun people together should further be explored to enhance community awareness and involvement in social service among the youth.

Keywords: Social factors, Cultural factors, Community Development

Introduction

Community Development is a vital tool for physical, attitudinal and personal advancement. It is greatly recognized worldwide as a means to making development real and possible (Adeyemi, 2012). It involves the communities, governments and non-government associations as stakeholders. The participation of these stakeholders at different stages fosters the spirit of cooperation through which goals can be realized.

Citizens' participation ensures development of communities. This is necessary because people understand and accept best programmes, which they may have helped to originate. Citizen participation is a major tool for the attainment of popular enthusiasm, group motivation and community mobilization for the improvement of the welfare of people in their communities. Its emphasis lies in the belief that the people must be involved in the planning, execution, utilization and assessment of programmes designed for better living in their communities (Akinola, 2011).

Community development is a tool for the attainment of cultural stability, cultural solidarity and cultural integration (Anyanwu, 1992). In this regard, community development becomes an instrument for the synthesis of a people's culture, and for the harmonious blending of the old and the new elements in such a culture.

Every person is born into a given society and each society has a specific culture. As one lives in society, he or she learns the culture of the place consciously or unconsciously. (Ajitoni, 2005). In any society, teaching and learning of culture is the business of every member of the society. As a result, the norms and values of every society are transmitted from one generation to another by elderly members of that society. This could be in form of festivals, religious rites, punishments (for defaulters), applauding achievers, songs,

marriage, burial ceremonies, traditional music and masquerades e.t.c. The youth usually watch these practices very closely and start practicing what they see their elders do, without any pressure from anywhere. These are the intangible aspects of culture, which this study is interested in interfacing with participation in community development.

Some political culture is cultivated in the community. A child grows within the cultural heritage of his people. He imbibes, observes, imitates and imines the actions of the elders. He watches the annual ceremonies, marriage, rituals, religious services, traditional dances and acrobatic displays, witness the coronation of kings and chiefs e.t.c. This helps the child to be socially and culturally accepted by members of his society. Nigeria has a variety of cultures with the geo-political entity. The Okeogun's for instance constitute an ethnic group with a very rich cultural heritage. It is remarkable that the Okeogun's pay respect and devotion to their culture and they allow it to permeate all their social and economic life. The culture of the Okeogun people cannot be separated from their interest in the progress of the entire community (Akintunde, 2011). This implies the ability and willingness of the people to relax the traditional rigidities of their culture in order to accommodate desirable changes for better living in their community.

The great need for community development in Nigeria is to enable the people to induce desirable socio-economic and technological changes without disruptive consequences to their culture. This demands that the community must be able to find out its own way to development. It should drive its mind deep into the area of the sources of its being, and then proceed through its own tradition, determined by its own environment, to the point of its own expression and fulfillment. The community must therefore learn to survive and to survive together. This involves the development of mutual respect, understanding and sympathy among community members. (Ajiboye and Ajitoni 2008). These are virtues which can promote direct participation and lead to self-help. They are virtues which foster the power of the mind and the qualities of the spirit that can provide the abiding heritage of values and judgment capable of maturing and flowering in an enriched culture.

Nigeria has passed through three broad historical phases. The first was the period of traditional government, when changes were mainly local. The second was a period of external intrusion from Western Europe which culminated in the imposition of Western types of education and culture.

The third period was a period of political independence and national reconstruction. Since political independence, Nigeria has become committed to the planning and evolution of a development model that must benefit the people. The problem was that this has to be consciously designed to enable the people, in their communities maintain their own cohesion under powerful new influences that have created a social and cultural change, likely to prove unmanageable (Adeyemi, 2012).

The link between community development goals and the culture of the people has strong implications for national development (Ukpore, 2009). It enables the people to make their desired change for better living both effective and lasting through positive efforts at social adaptation, as well as the creation of the attitude of mind and habit of life that embrace changing cultural pattern that may enhance technical advancement and economic technical advancement and economic development. (Gbadamosi, 2010).

This study was conducted in Oke-Ogun Area of Oyo State. Oke-Ogun region is the northern part of Oyo State and is located on latitude 6^0 08^1 North of the equator and 3.00^1 East of the Greenwich meridian. It is about 60% of the total land mass of the present Oyo State. It comprises ten Local Governments, namely, Kajola, Iwajowa, Itesiwaju, Iseyin, Atisbo, Saki-West, Saki-East, Oorelope, Irepo and Olorunsogo. It is bounded in the north by Kwara State, in the South by Ogun State and in the West by the Republic of Benin.
The major occupation of its inhabitant's farming and the major crops produced include cassava, cowpea, yam, locust bean e.t.c Animal husbandry is also practiced in the area.

This study was set out to:
1. Identify the social and cultural factors influencing the Oke-Ogun people's attitude and willingness to participate in the affairs of communities.

2. Examine the effects of cultural practices on participation in community development.
3. Examine the influence of communal values on self-reliance in community development efforts of the Oke-Ogun.
4. Examine the role of traditional education in community development among the Oke-Ogun.
5. Identify and assess the various community development projects undertaken in the past and those that are currently undertaken.
6. Identify the role of the leader in influencing community development in the communities.

RESEARCH QUESTIONS
1. What is the community perception of socio-cultural practices and community development?
2. What are the community leadership structures and self-help projects in Oke-Ogun area of Oyo State?
3. What is the community perception of government functionaries and self help project in Oke-Ogun area of Oyo State?

The under-listed hypotheses, stated in null form, were tested at p < 0.05 levels of significance:
1. H_{01}: There is no significant relationship between the social/cultural factors and willingness to participate in the affairs of the communities.
2. H_{02}: That cultural practice has no significant effect on participation in community development.
3. H_{03}: That communal value has no significant influence on self-reliance in development efforts among the Oke-Ogun.

Method
The researchers made use of descriptive survey research type. The subjects of this study consisted of all the inhabitants of the Oke-Ogun, including the youths of the three (3) selected Local Governments out of the 10 Local Governments that made up Oke-

Ogun Area of Oyo State, Nigeria. Because of the enormous number of the respondents in the selected Local Government Areas,- 80 respondents (40 males and 40 females) each from the selected Local Government Areas making a total of 240 (respondents) were selected from three (3) Local Government Areas, namely, (Iseyin, Itesiwaju and Kajola) out of the ten (10) Local Government Areas that made up Oke-Ogun Area of Oyo State, using proportionate random sampling technique.

Research instrument

A questionnaire titled Socio Cultural Factors Influence Implications for Participation in and Attitude to Community Development (SCFIPCDQ) was used to collect information for the study. The face and content validity of the research instrument were ensured by some senior colleagues who are experts in Social Studies Education and community developments programmes who did necessary corrections and made comments. The questionnaire was amended in line with the comments and suggestions. Thereafter, the instrument was tested for reliability on ten respondents and a reliability value of 0.78 was obtained which indicated that the instrument was reliable. The instrument was administered personally to the respondents in all the Local Government Areas selected by the researchers and completed copies collected. This method was adopted in order to ensure 100% feedback. Data collected were analyzed using frequencies, percentage counts, t-test, chi-square and ANOVA.

Result and Discussion

Research Questions 1

What is the community perception of social cultural practices and community development?

Table 1: Distribution of the respondents on their perception of socio-cultural practices and community development

S/N	%	%	N	%
0		0	0	0
		0	0	0
	0	0	0	0
0		0	0	
		0	0	0
		0	0	0
0		0	0	
		0	0	0
		0	0	0
0		0	0	
		0	0	
		0	0	0
0		0		
		0	0	
		0	0	0
	0			
0		0		0
		0	0	0
		0	0	0
	0			

Table 1 shows the distribution of the respondents on their perception of their socio cultural belief in community development. There is a great indication that the majority of them have a very greater tendency of being influenced by the social and cultural practices.

Research Question 2:
What are the community leadership structures and self help project in Oke-Ogun Area of Oyo State?

Table 2: Leadership structure and self help project

	Statement	S))))	))))	))))	S))))
0		0	0	0	0
0		0	0	0	0
0		0	0	0	0
0		0	0	0	0
0		0	0	0	0
0		0	0	0	0

Table 2 shows the leadership structure and self-help project of the respondents. It indicates that the majority of the respondents are favourably disposed to leadership structure and self- help projects, which attracted to 92.0% while just 8.0% have unpleasant responses to leadership structure and self-help project.

Research Question 3:

What is the community perception of government functionaries and self help project in Oke- Ogun Area of Oyo State?

Table 3: Government functionaries and self-help projects.

0		0	0	0	0
0		0	0	0	0
0		0	0	0	0
0		0	0	0	0
0		0	0	0	0
0		0	0	0	0

From Table 3, it could be deduced that all the respondents attracted positive or favourable responses except statement 2 and 4. This then implies that a large percentage of the respondents believed that government functionaries are solely responsible to self-help projects in their locality.

Testing of Hypotheses

Hypothesis One states that there is no significant relationship between socio/cultural factors and willingness to participate in the affairs of the communities. The result is presented in Table 4 below.

TABLE 4: X^2 Contingency on the relationship between socio/cultural factors and citizen participation in community development project.

N	X^2 Calculated	Df	X^2 value	P	Remark
240	226.2	15	25.00	<05	**

** significant result. (X^2 cal = 226.2, df = 15 critical value = 25.00 at 0.05 alpha level of significance).

The Table 4 above shows the X^2 contingency analysis on the relationship that exists between the socio/cultural factors practices among the Oke-Ogun people and their participation in community development projects. The implication of this empirical finding is that, there exists a significant relationship between the socio/cultural practices of the Oke-Ogun and their involvement in community development projects and activities.

Hypothesis Two posited that cultural practices have no significant effect on participation in community development.

Table 5: X^2 Contingency on effect of culture practices on support for community development projects.

N	X^2 Calculated	df	X^2 value	P	Remark
240	213.13	18	28.87	<.05	**

The analysis on Table 5 above shows a significant result, in that cultural practices tend to affect participation in community development, thus, the null hypothesis two, above, is not accepted, based on the empirical deduction above.

Hypothesis Three stated that communal values have no significant influence on self-reliance in community development effort among the Oke-Ogun.

Table 6: X^2 contingency on the influence of communal values on participation in community development programmes.

N	X^2 Calculated	df	X^2 value	P	Remark
240	523.39	15	25.00	<05	**

The X^2 contingency on Table 6 above shows that communal values do have significant influence on their participation in community development programmes, hence, the null hypothesis above is rejected. Attitudes, experience and motivation of people will significantly influence their participation in community development in Oke-Ogun land.

Conclusion
This study investigated the influence which social and cultural factors have served as determinant of the land of awareness of social institution, practices and attitude to and degree of perception of the people of Oke-Ogun in community development.

It also assessed other factors such as sex, marital status, age, occupation, religions and educational background of the people of Oke-Ogun land in community development. The results presented above shows that development that affect the life of a community cannot but bear a very significant influence on their culture as well as social relation/ interaction. But at the time, certain cultural practice and socially reversed ideas could be counter-productive in terms of tending to obstruct the pace of accelerated development, even though it is seen obvious that changes in all aspect of human existence is dynamic and continuous. This study has thus validated the fact that, culture and social practice can be outclassed or overtaken by the general and enthusiastic demand for overall social transformation through citizen involvement, in a concerted approach in self-help project with prejudice to cultural practices, since the ultimate goal is the sustenance of the general well-being of the citizen and the community at large.

Recommendations

Premised on the findings and conclusion of this study, the following recommendation are hereby advanced.

1. Every developing community must accept the introduction, contact, acceptance and integration of idea, attitudes, and innovations through cultural diffusion that will ensure the sustenance of national development.

2. The culture of the people is their sum total ways of life which include education. Awareness on community transformation through collaborative transformation through collaborative effort and education must be pursued at the community group or social association levels. A community support social institution must be established where an efficient liaison can be made for external development assistance.

3. That institutional review on socio-cultural practice must be carried out voluntarily by the people in order to identify areas of conflict, irrelevance and then make adjustment that would ensure the intervention by external development assistance from Non-governmental Organization (NGOs), among others. It is through this that accelerated development that rests on the participation of the people can be ensured, assured and sustained for national unity and integration.

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